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ABSTRACT

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The purpose of this study was to explore the concept of the "soma" in physical education. Soma is defined as "me, the bodily being" (Hanna, 1970, p. 35). More specifically, the study sought to answer these questions:

1. Does the concept of soma exist in philosophy?
2. Does the concept of soma exist in science?
3. Does the concept of soma exist in education?
4. How can the concept of soma be articulated with physical education curriculum?

Gowin's method of philosophical inquiry was employed in attempting to answer these questions. The literature was reviewed, analyzed and synthesized and the following key concepts were developed:

1. The concept of soma exists in philosophy.
2. The concept of soma exists in science.
3. The concept of soma exists in education and physical education.
4. The concept of soma can be articulated with physical education curriculum.

From the analysis of these concepts, a conceptual system of somatic physical education toward subjective, personal experience was developed.

PHYSICAL EDUCATION

by

Candace J. Hartow

A Thesis Submitted to
the Faculty of the Graduate School at
The University of North Carolina at Greensboro
in Partial Fulfillment
of the Requirements for the Degree
Master of Science in Physical Education

Greensboro

1972

Approved by

C. E. Smith
C. E. Smith, Advisor

EXPLORING THE SOMATIC DIMENSIONS OF
PHYSICAL EDUCATION

This Thesis has been approved by the following
members of the Faculty of the Graduate School at the
University of North Carolina at Greensboro.

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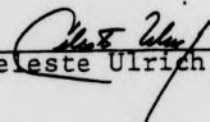
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Date of Final Oral Examination

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In the midst of the broken consciousness of mid twentieth century suffering and anguish of separation from my own body and its natural infinity of feeling its own self one with all self, I instinctively seeking to reconstitute that blissful union which I experienced so rarely I took to be supernatural and gave it holy Name thus made hymn laments of longing and litanies of triumphancy of Self over the mind-mechano-illusion universe of un-feeling Time. (Ginsberg, 1962, p. 102)

Contemporary rhetoric suggests all greatness for Flesh and matter. The combined impact of existentialism, scientific methodology and the technological revolution has convinced many human beings that the body is self. The older idealistic view in which the person was a mind to which a body was attached has been rejected in theory but not necessarily in educational practice. Idealistic dualism is a working presupposition of contemporary education. Minds, not bodies, are taught in the schools. Some attention to the body exists in through courses in personal hygiene and physical education. Personal hygiene is usually a cross between "internal plumbing" sex education and edifying lessons on the value of cleanliness.

Chapter I

EXPLORING THE SOMATIC DIMENSIONS OF PHYSICAL EDUCATION

Introduction

In the midst of the broken consciousness of mid twentieth century suffering and anguish of separation from my own body and its natural infinity of feeling its own self one with all self, I instinctively seeking to reconstitute that blissful union which I experienced so rarely I took to be supernatural and gave it holy Name thus made hymn laments of longing and litanies of triumphancy of Self over the mind-mechano-illusion universe of un-feeling Time. (Ginsberg, 1961, p. 102)

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(Keen, 1970, p. 47). Physical education most often consists of a series of games, in season, which focus on the goals of skill development and winning rather than on increasing self awareness or developing personal meaning. The body is treated as an object apart from oneself and/or as an object for others.

The concept of body as subject, self, and the source of personal reality has not been fully developed in physical education. "Soma does not mean body: it means me, the bodily being" (Hanna, 1970, p. 35). There is a tremendous potential for somatic experience existing in every class of physical education. Metheny (1954) stated:

Bodies, not games, are our business. The starting point for the use of movement as a means of education is to make the body free to act. If we (physical educators) can do that, we shall find that it expands our realization of our educational potential. (p. 28)

Leonard (1974) spoke of the Game of Games as a game of embodiment, in which most players seek total consciousness through bodily experience. He was concerned with re-visioning physical education toward transformation in which the limited human body joins with the limitless possibilities of full consciousness and being.

In order to make sensible and valid choices concerning the somatic dimensions in physical education, it was necessary to examine the following concerns: the concern of philosophy and science with the notion of the "soma," the bodily being, the body as self; physical educators'

recognition of the body experience in movement experiences; and, the articulation of the concepts of the soma and somatic experiencing with the physical education curriculum.

The study was not designed in order to refute current physical education or to solve the mind-body problem which permeates education. The interest was in trying to capture in written form some of the thoughts which have been central to our somatic thinking. This attempt was not intended as a recipe for the break-away curriculum, nor as a guide to those perplexed as to "what we're all about," but hopefully as a deeper, not different glimpse into some of the dimensions of somatic physical education.

Statement of the Problem

The purpose of this study was to explore the concept of the "soma" in physical education. Soma is defined as "me, the bodily being" (Hanna, 1970, p. 35). More specifically, the study seeks to answer:

- 1) Does the concept of "soma" exist in philosophy?
How have philosophers examined the concepts of body?
- 2) Does the concept of "soma" exist in science?
How have scientists examined concepts of body?
- 3) Does the concept of "soma" exist in education?
How have physical educators supported the existence of the concept of "soma"?
- 4) How can the concept of "soma" be articulated with current physical education curriculum?

Method and Design

This study employed Gowin's method of philosophical inquiry. Gowin's method utilizes a series of telling and connecting questions to explore concepts. The telling questions are at the crux of the inquiry and suggest formation of other questions. The answering of these connecting questions is important to the answering of the telling questions. The literature was studied in order to identify telling and connecting questions. These questions focused on the description of concepts of body in philosophy, science, education and physical education, and their inter-relationships.

Telling Question: Does the concept of "soma" exist in philosophy?

Connecting Questions:

- A. How have philosophers examined the concepts of body?
- B. What is the mind-body problem in philosophy?
- C. What are the conceptual theories of body?
 - 1. What is the concept of body as object?
 - 2. What is the concept of body as subject?

Telling Question: Does the concept of "soma" exist in science?

Connecting Questions: A. What is the mind-body problem in science?

B. Is there an example of a "soma"-oriented approach in science?

Telling Question: Does the concept of "soma" exist in education?

Connecting Questions: A. How has educational literature supported the existence of this concept of body?

B. How has physical education literature interpreted somatic directions in education?

Telling Question: How can the concept of "soma" be articulated with physical education curriculum?

Connecting Questions: A. How is the concept of soma described in the physical education literature concerned with re-visioning the curriculum?

B. How can the concept of soma be manifested in the curriculum?

In attempting to answer these questions, the literature was reviewed, analyzed and synthesized, and the following key concepts were developed:

- 1) The concept of soma exists in philosophy.
- 2) The concept of soma exists in science.
- 3) The concept of soma exists in education and physical education.
- 4) The concept of soma can be articulated with physical education curriculum.

From the analysis of these concepts, a conceptual system of somatic physical education toward subjective, personal experience in movement activity was developed.

Definition of Terms

Concept	"a sign of invariance in a situation... a theoretical construct, an abstract idea" (Gowin, 1969, p. 1)
Conceptual System	"set of concepts logically related" (Gowin, 1969, p. 1)
Soma	The concept of the body as subject, self and the source of personal reality. "Soma does not mean body: it means, me, the bodily being" (Hanna, 1970, p. 35)
Telling Questions	"question which when asked seems to suggest other questions: it tells one what to ask next. It is a leading question..." (Gowin, 1969, p. 3)
Connecting Questions	"secondary questions with answers indicating that there is a structure of knowledge consisting of these interrelationships" (Gowin, 1969, p. 3)

Assumptions

It is assumed that there is a phenomenon of the soma as a concept of body.

Scope of the Study

This study explored the concept of soma in physical education. Pertinent literature, pertaining to the cited questions was examined, analyzed, and interpreted by the author. Concepts of the body in philosophy, science, education and physical education, and existing content and processes which focus on the body as self, subject, and source of personal reality were studied.

2. What is the mind-body problem in philosophy?

What are the conceptual theories of body?

1. What is the concept of body as object?

2. What is the concept of body as subject?

Philosophy and the Body

"For a long time philosophers have been concerned with what appeared to be two aspects of existence; that of the physical and that of the spiritual or mental" (Kleinman, 1972, p. 324). One of these aspects was material substance composed of things like trees, rocks and bodies. The other aspect was the world of mind and spirit, composed of feelings, emotions, thoughts and other "mindful" events. "The

Chapter II

THE CONCEPT OF "SOMA" IN PHILOSOPHY

Telling Question #1: Does the concept of "soma" exist in philosophy?

- Connecting Questions:
- A. How have the philosophers examined the concepts of body?
 - B. What is the mind-body problem in philosophy?
 - C. What are the conceptual theories of body?
 - 1. What is the concept of body as object?
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Philosophy and the Body

"For a long time philosophers have been concerned with what appeared to be two aspects of existence; that of the physical and that of the spiritual or mental" (Kleinman, 1972, p. 324). One of these aspects was material substance composed of things like trees, rocks and bodies. The other aspect was the world of mind and spirit, composed of feelings, emotions, thoughts and other "mindful" events. "The

relationship between these two worlds (aspects), and the nature of their reality, constitutes what has been classically called the 'mind-body' problem, and philosophers from Plato through contemporary existentialists" have wrestled with it (Kleinman, 1972, p. 324).

The Mind-Body Problem

Campbell (1970) proposed four propositions which succinctly explained the mind-body dilemma:

- 1) The human body is a material thing.
- 2) The human mind is a spiritual thing.
- 3) Mind and body interact.
- 4) Spirit and matter do not interact. (p. 14)

The mind-body problem came about because these four propositions are incompatible; a contradiction was involved in asserting all four to be true.

The problem of mind-body relationship has several proposed solutions along a spectrum of positions ranging from Cartesian dualism to monism (Cheng, 1975). In dualism, the mental and the physical are separate and distinct entities which cannot be reduced to each other. Monism, on the other end of the spectrum, holds that the data of perception and feeling have no reality in themselves, but can be explained in basic scientific principles. Between these extremes, the positions are interactionism, epiphenomenalism, and emergentism, "all of which permit a certain degree of autonomy from the mental and yet attempt to explain the

mental as fundamentally related to dimensions of the physical" (Cheng, 1975, p. 18).

Classical philosophy has sought to clarify the mind-body concept through a sub-concept called "philosophy of the mind." The main focus of this philosophy was on the meaning of mental aspects of being.

Conceptual Theories of Body

Contemporary culture has been moving away from more conventional modes of expression of the meaning of being human towards bolder and more novel manifestations of humanness. "Classical order, logic, and rational communication have given way to the freest forms of personal expression - so personal at times they have ceased to be communication at all" (Barral, 1965, p. 1). Although somewhat disquieting, there are aspects of this trend which are fascinating and are concerned with revealing novelty, new potentialities, and thoughts.

Philosophy has been a part of this general trend. It was no longer, necessarily, a rational interpretation of reality, but "a subjective, individual interpretation of experiences, ... without any real regard for logic, conceptual clarity, or consistency" (Barral, 1965, p. 1). The emphasis of philosophy was now on process, dialectic, development and openness to the always changing phenomenon of lived experience. Several important movements have

developed in contemporary philosophy of which two are particularly relevant to the concepts of body: existentialism and phenomenology.

Phenomenologists and existentialists have viewed the body in two distinct ways: the body as object and the body as self or subject. They have worked particularly on the point of view that the body was the self and one's mode of being in the world. They have also developed the concept of the body as object, studied and perceived by the self and others, as a different mode of being in the world. Each of these modes will be examined separately.

The Body as Object. The body may be viewed as an object apart from one's self. For example: When an individual exercises to get the waist to measure twenty-four inches or extends a leg trying to keep "it" straight without bending the knee and keeping the toes pointed, the individual is objectifying the body. "Abstractive reflection deprives the body of its dimensions of subjectivity and constitutes it as an object beside others in the world" (Dührssen, 1956, p. 32). According to Buber (1923) in his explanation of the I-It relationship, "man perceives what exists around him -- simply things, and beings as things" (p. 31). This relationship was necessary in order to establish a reliable, organized world of 'It' set in the context of space and time.

The historical inception of philosophy has helped create the body-object mode. Philosophy had its roots in the dualism of Greek and Christian thought which separated spirit from flesh, mind from matter and God from the world. One aspect was usually valued more highly than the other (Keen, 1974). Descartes (1967) took the position of being a thinking man who knows through "intellection" and not through sensation.

Because I know certainly that I exist, and that meanwhile I do not remark that any other thing necessarily pertains to my nature or essence, excepting that I am a thinking thing, I rightly conclude that my essence exists solely in the fact that I am a thinking thing, or a substance whose whole essence of nature is to think... I have a clear and distinct idea of myself inasmuch as I am only a thinking and unextended thing and I possess a distinct idea of body as only an extended and unthinking thing. It is certain that this I (that is to say, my soul by which I am what I am), is entirely and absolutely distinct from my body and can exist without it. (p. 190)

Plato, like Descartes, separated the person into body and soul. He indicated in Phaedo his intensely negative attitude toward the body:

...the soul of the philosopher very greatly despises the body, and flies from it, and seeks to be alone... When the soul and body are united, nature ordains the one (body) to be a slave... and the other (soul) to be master... (p. 10, 29)

Shaffer (1966) in "Persons and Their Bodies," stated that every person has a body which is shared by no one else. He argued that bodies could not be persons, could not have physical attributes and that physical attributes were necessary attributes in the criteria for persons. He further

explained that a person was a subject of a mental events system formed by mind and body and that this mental events system was sometimes known as a unity. In describing himself, he stated:

I have a distinct idea of myself inasmuch as I am only a thinking and unextended thing and that this "I" is entirely and absolutely distinct from my body. (p. 61)

Sarano (1966) explained that the body-object was the body objectified and chosen as object, whereas the body-subject was the body chosen as subject. "Contempt and idolatry are two forms of materialism or idealism which have restricted our body to the level of body-object" (p. 163).

The concept of body as an object for self and for others has also been developed within the purview of philosophy. Schrag (1962) classified this perspective as the "lived body in reference to others." O'Neill (1974) termed this dimension "the spectacle of the body," which occupies a lot of our effort, with our body rituals of polishing, washing, scraping, and spraying.

The body is the theater of our social lives. It projects the spectacle of our self presentations to others as we would wish to be seen by them as well as being the mirror in which we seek our most private self. (p. 110)

Sartre (1956) termed this mode as "being-for-others." For him, the dimension of body-for-others or being-for-others was a destructive one in which the look of the other always resulted in alienation. Van den Berg (1952) disagreed with

Sartre's position. He explained that there was not only the malicious look of an unknown person, but also the look of love, understanding, sympathy and friendship. His point was that the significance of this dimension lies in the look. Kleinman (1964) reiterated, "Under the gaze of the other, whether it be one of approval or disapproval, my body, my movement, my being, is out there at the gaze, at the look" (p. 3).

It was necessary to objectify bodies in order to function in the world. "Every time we reflect about our bodies or examine them critically in a manner designed to provide information, we are treating our bodies as objects in the environment" (Gerber, 1973, p. 6). How strong are we? Are we too heavy for our height? Is that chair too small for us? Are our cheekbones too pronounced? Each time these questions and others which are similar are asked, we objectify our bodies. When there was a separation of self into mind, body, soul or spirit, the body became objectified. The dimension of body as object, the I-It perspective, was the one we utilized most of the time.

The Body as Subject. The body as subject, self, and the radical root of personal reality has been elaborated upon by existentialists and phenomenologists. This concept of body was understood not through logical analysis but in terms of awareness and personal meaning. The body is the self.

Neitzsche was a major originator of existential thought. He took the concept of body seriously and saw it, "not as a collection of abstracted substances or drives but as one mode of the reality of the person" (May, 1958, p. 26). He strongly denied the separation of body and mind and believed that the idea of "soul" was invented to undermine the body (May, 1958). For Neitzsche (1916) the body was much more than an attachment to the mind:

The body is a great reason, a plurality with one sense, a war and a peace, a herd and a shepherd... behind your thoughts and feelings, my brother, there stands a might ruler, an unknown sage -- whose name is self. In your body he dwells; he is your body. There is more reason in your body than in your best wisdom. And who knows why your body needs precisely your wisdom? (p. 146)

According to Shvartz (1967), Neitzsche lived his philosophy. He was healthy, experienced vigorous activities in his youth, lost his health, and experienced intense suffering in later life. Neitzsche (1913) often attacked the despisers of the physical:

...The belief in the body is more fundamental than the belief in the soul. The latter arose from the unscientific observation of the agonies of the body... (p. 18)

Neitzsche placed matters of the physical in first priority in his criticism of morals that aimed at the cultivation of feelings and thoughts without consideration of the body. "Here is a philosopher who says that we think with our bodies, who transfers bio-physical existence to a manifold significance" (Shvartz, 1967, p. 85).

Kierkegaard simultaneously recognized the individual, the body, and the reality of existence as essentially one. The current concerns with consciousness expanding, sensitivity training, and the multiple explorations in psychology and neurophysiology have only begun to take shape. "As people in this new neo-technological society begin to relax into an exploration of the new world of their somas, they will discover paths, niches and mammoth rooms which show the footprints of an infinitely gentle and suffering Dane, Kierkegaard" (Hanna, 1970, p. 162).

Schrag (1962) developed a phenomenological analysis of the lived body. He was concerned with "my body as it is disclosed to me in my immediate involvements and concerns" (p. 204). He viewed the body as a unity of life movements, a gestalt which could not be penetrated. The body was not something in space, but lived its space. "The body does not occur in time, but lives its time... my body is who I am. I exist in the world as embodied" (Schrag, 1969, p. 131).

Duhrssen (1956) stated, "My body...is my consciousness...its concrete position in the world" (p. 31). Zaner (1966) referred to the body as "the radical reality" in explaining that personal embodiment was central to one's experience in the world. "I must fatefully 'be and do' as embodied by this body which at once determines and is determined by myself -- for it is 'animated' by me and I 'embodied' by it" (p. 85).

Van den Berg (1952) dealt with the premise that the subject was supposed to be in the body, and therefore the place of the subject was inseparably connected with the boundaries of the physical body.

In "The Analytic of the Lived Body," de Waelhens (1967) stated that "I am my body because I am presence to the world. The center of global reference is the body-for-me..." (p. 159).

Sartre (1959) explained the body as "being for itself" in the world. "I am in the midst of the world. The body is what I immediately am" (p. 301). Both Sartre and Marcel had similar philosophies in their respective views of the body. They both recognized the two dimensions of body as object and body as subject.

Merleau-Ponty built his investigation into phenomenology on the central theme of the body-subject. For him, mankind was not the seat of sensations or an intellectual or a union of these two types of beings; rather, "man was a unity, difficult to understand and still more difficult to describe and analyze, yet so fundamental that neither man nor the world could be understood unless seen in this perspective of unity rather than union" (Barral, 1965, p. 47). Merleau-Ponty (1962) expressed, "I am my body, I am a point of view on the world." To him, the body is the being and acting and living in the world. His concept of man's existence revolved around a theory which placed the

person in the center of the world by way of their body. A person's consciousness through their body was his "vehicle of being in the world" (Merleau-Ponty, 1962, p. 82). To Merleau-Ponty, there was no inner man -- man was the world and only in the world did he know himself. Merleau-Ponty (1962) explained his theory of the body as a theory of phenomenological perception or consciousness:

...by thus remaking contact with the body and with the world, we shall also rediscover ourself, since, perceiving as we do with our body, the body is a natural self and, as it were, the subject of perception. (p. 206)

Kwant reiterated the meaning of Merleau-Ponty's body subject as the body itself. Kwant (1963) stated that many have attributed to bodily beings a personal and subjective character, the reason being that they considered the body inhabited or animated by an indwelling spirit, a "spirit soul." "Merleau-Ponty does not at all mean this... The body itself is an existence and therefore of subjective nature. The body itself is a subject and therefore does not derive its subjective character from a principle distinct from itself" (p. 14-15).

Philosophers, especially existentialists and phenomenologists, support the existence of the concept of the body as subject. This mode of viewing the body as subject has also been termed body as being-in-the-world, the lived body, body as self, body as consciousness, and the body as the radical root of personal reality.

The Response to Question 1: The concept of "soma" exists in philosophy.

The mind-body question has been a central one in philosophy. There has not yet been an acceptable philosophical answer to this question, but instead a multitude of proposed answers ranging from dualism to monism. Some philosophers have continued seeking the solution to this question by developing the philosophy of mind. Others have addressed themselves to developing concepts of body, divided by this author into the concepts of body as object and body as subject. (See Figure 1)

Traditional philosophers, in an attempt to distinguish mankind from other animals, have recognized that, like animals, humans are composed of body and flesh, but that the true distinction between human and animals lies in the human mind and spirit. However, according to Hanna (1970) in Bodies in Revolt, "With the inevitable discovery of a new awareness of ourselves, there will come an inevitable loss of a central feature of our old awareness: The ancient and tenacious notion that man is a composite of MIND and body" (p. 34).

The movements of existentialism and phenomenology have led the way into exploring the new awareness of perceiving of the body as self, body as subject, and body as being-in-the-world and are the first guides for discovering the richness of the subjective, somatic self through which humans adapt and learn about environment. Merleau-

Concepts of Mind/Body

<u>Positions</u>	<u>Mind (Consciousness)</u>	<u>Body (Object)</u>	<u>Body (Subject)</u>
Dualism	A thing that thinks A mysterious element housed in body	A thing with extension A machine like physical entity	
Monism:			
Materialism	A non-existent entity (Cannot be seen or measured)	Object reducible to physico-chemical processes	
Idealism	A thing of reality	An obstacle to be con- trolled and overcome	
Existentialism		Two dimensions: Body as being for other Body as known by other	*Body as being for self. (Embodiment of consciousness)
Phenomenology			*Body is embodiment of conscious- ness. Body is access to world and has preconscious and prepersonal aspects. Lived world of experience through body is reality Through body, establish meanings which relate to and gives environ- ment shape without necessarily making conscious decisions. Come to know world because of self (body) as opposed to self because of world.

* Concept of "soma"

Figure 1

Schematic Model of Concepts of Body in Philosophy

Ponty described the new awareness as "phenomenological consciousness." This "phenomenological consciousness" has been mapped out but largely unexplored in western culture. The Hindus, Buddhists, Zen masters, and various assorted gurus, who were governed by a mythical reality quite alien to western culture, have made explorations into this area. It is possible to profit from their explorations, but it would be wrong to take them as a final report on the possibilities of somatic experiencing.

There was nothing new about Merleau-Ponty's concept of "phenomenological consciousness." Mankind now seems to be excited about developing capabilities in this dimension of experiencing, and perceiving of self as a "soma"; as, "Me, the bodily being." As Hanna (1970) proposed:

...we are propelled by our evolving bodies into a balanced, less anxious adaptation and stance toward our environment. We seem forced to become healthier, more serene and more balanced.

It is not an easy transition. After spending thousands of years learning to hop around on one leg, it feels awkward and unnatural to walk on two.
(p. 207)

Chapter III

THE CONCEPT OF "SOMA" IN SCIENCE

Telling Question #2: Does the concept of "soma" exist in science?

Connecting Questions: A. What is the mind-body problem in science?

B. Is there an example of a "soma" oriented approach in science?

The Mind-Body Problem

The relationship of mind to body or consciousness to brain is a relationship not yet clarified in either philosophy or science. Philosophers and scientists have gone their separate ways in considering the problem, since they tend to differ in the questions they ask, the data and ideas they consider, their methods for answering questions, and their criteria for judging the acceptability of answers (Globus, 1976). Philosophic inquiry was general. To be engaged in science, on the other hand, was to be committed to a particular methodology, and scientific methods differed from field to field. "Modern science tends to bypass the philosophical confusion associated with the mind-body dispute and to proceed with the job of collecting data" (Shontz, 1969, p. 3). Although scientists generally have been willing to agree that the distinctions between mind and body are artificial, and that the individual functions as a whole, no scientist

commanded a methodology that permitted the examination of the whole without first analyzing it into parts and then studying the parts independently. The study of humankind, therefore, faced a methodological dilemma in science. It must first disassemble the organism for examination and then attempt the almost impossible task of artificially reconstructing it from the pieces never quite sure of the interacting influence of the pieces. The belief that scientific method provided a satisfactory solution to the mind-body dilemma was considered by Kretch and Crutchfield (1958) to be a profitable science fiction.

In order to explore the scientific approach to the mind-body problem, the current theories of materialism and cybernetics in science have been examined. Since cybernetic theory incorporated a holistic viewpoint of man, which recognized the "soma," relative advantages of the cybernetic approach to the mind-body problem have been discussed. Finally, the work of a somatic scientist has been described along with current holistic approaches to therapy in the field of medicine.

The materialist approach to the mind-body problem.

One of the more recent attempts at a resolution of the mind-body problem has been a reintroduction of the materialist theory of mind in the form of the Identity Theory of mind and body. The identity theory was first advanced by U. T. Place and since his article "Is Consciousness a Brain

Process" appeared in 1956, it has been advocated in a variety of ways. While there are various versions of the Identity Theory, its proponents seem to agree on the conviction expressed by J. J. C. Smart (1969) that "there seems to be, as far as science is concerned, nothing in the world but increasingly complex arrangements of physical constituents" (p. 2). It was the conviction that man himself was nothing more than a complex arrangement of physical constituents and that man's behavior ultimately can be explained in terms of laws governing the arrangement of these constituents (Hiley, 1972). One only needs a cursory look at the work being done in neurology, physiology and physiological psychology to share enthusiasm for the materialist theory.

A major problem confronting the Identity Theory was the fact we ordinarily talk about human beings with respect to things happening to or in their bodies as well as about things "going on in their minds" (Hiley, 1972, p. 2). While there are various forms of the Identity Theory, it was essentially an attempt to "resist the implication that the ordinary use of mental language necessitates an ontological commitment to mental entities" (Hiley, 1972, p. 2). Thus, the Identity Theory comes to the mind-body problem by way of an analysis of language. It has become a theory not only about the referents of mental language but also about the relationship between mental language concepts and neurophysiological concepts, and in a larger sense, "about

the relationship between psychological theories and neurophysiological theories" (Hiley, 1972, p. 4).

One accepted approach to the Identity Theory was that developed by Feigl. Feigl (1958) indicated that the "double language theory" was the best term he could suggest for his version of the Identity Theory. This approach asserted that although psychology and neurophysiology differ in their evidential bases and conceptual inferences, the factual bases of the scientific languages employed by the two disciplines are the same. Therefore, it was possible for the two disciplines to study identical events but employ different languages and use different methods for obtaining data to confirm hypotheses (Shontz, 1969, p. 3).

Double language theory is not a negative philosophy. It implies that it is best for both the science of percept and the science of object to continue to study the same events by different methods. As a result of these studies, each science will develop statements from its own language. Counterpart statements from the two languages can then be constructed and compared. The existence of a statement in one language that has no counterpart in the other calls for empirical investigation in the science that is lacking. (Shontz, 1969, p. 4)

Through the evolution of the Identity Theory, there have emerged several different ways in which the advocates of the theory have attempted to disprove that mental language necessitates a commitment to mental entities. These approaches have been categorized into revisionary materialism and eliminative materialism (Hiley, 1972, p. 3). Revisionary materialism was an attempt to analyze ordinary

language in a way which was compatible with a materialistic framework. Typical of the revisionary approach was the theory introduced by Place (1956), developed by Smart (1969) and extended by Armstrong (1968). Eliminative materialism denied that an analysis of ordinary language was necessary. It claimed that with the advance of scientific inquiry, it would be possible to eliminate mental language without reducing the ability to describe human behavior. The eliminative approach to materialism has been defended by Feyerabend (1969) and by Rorty (1969).

Whereas the revisionary approach to the Identity Theory is an attempt to show the compatibility between ordinary language and materialism, the eliminative version of the theory offers a materialistic language as an alternative to ordinary language. (Hiley, 1972, p. 3)

Thus, materialism was the position that all phenomena can be explained through the movements and causal interactions of physical constituents. Further, materialism claimed that "psychological theories which employ mental concepts can be replaced by theories which employ only physical concepts" (Hiley, 1972, p. 8).

Sayre (1976) in his book Cybernetics and the Philosophy of Mind took issue with materialism as a reasonable solution to the mind-body problem in science. The basic error of materialism, as Sayre characterized it, was to have taken sides prematurely on the mind-body issue before the alternatives were clearly defined. He further stated:

The materialist rejects dualism, according to which mind and body cannot be understood with a common conceptual framework, in favor of a thesis that both mind and body are ultimately accountable in a framework based upon the categories of physics. (p. 12)

Sayre (1972) argued that for the resolution of the mind-body problem, the natural sciences must be brought into harmony with the sciences of man by providing a general conceptual framework accommodating both mental and physical phenomena. It would also be necessary to interpret the categories of the several relevant sciences to fit within this general framework, and to formulate generic explanatory principles to merge the results of these diverse studies into a fruitful and coherent account of the human organism (p. 8).

The cybernetic approach to the mind-body problem.

Many scientists who have grappled with the mind-body problem agree that these three requirements for the resolution of the mind-body problem may be met best by a cybernetic approach, an approach involving the study of communication and control.

The term cybernetics stems from the Greek 'kybernetes', meaning 'steersman' in the sense of one who guides or controls. It was coined by Norbert Wiener as a name for the common interests of a group of mathematicians, engineers and physiologists who had joined together to study various problems of communication and control systems. The original

collaboration was described in Weiner's Cybernetics, or Control and Communication in the Animal and the Machine (1961). There is still not a unified body of theory which would qualify one for the title of cybernetician. Neither has the cybernetic approach to the mind-body problem been thoroughly developed. Sayre (1976) in Cybernetics and the Philosophy of Mind made an attempt toward resolution of the problem through the cybernetic or Systems Theory approach. He used the term cybernetics to designate the study of communication and control functions of living organisms, in view of their possible simulation in mechanical systems (p. 18). This approach argued that concepts of information in systems theory were appropriate for explaining both physical and mental events, and that they provided a basis for a conceptual framework in which both types of activities could be related. This framework in turn enabled "the sciences of man to be integrated conceptually with the physical sciences, and makes possible the fruitful extension of certain principles from biology and physics to the study of conscious mental phenomena" (p. 14). The methods employed were both conceptual and empirical.

Von Bertalanffy (1969) expressed:

Organisms are organized things, with respect to both structure and function, exhibiting hierarchical order, differentiation, interaction of innumerable processes, goal-directed behavior, and related criteria...the trouble is that the conventional categories, concepts, and models of physics and chemistry do not deal with these

organismic aspects. They seem to leave out just what is specific to living things and life processes; new categories are required. (p. 58)

The cybernetic approach and the development of Systems Theory was an effort to provide such categories. As Von Bertalanffy (1969) saw it, contemporary science should be:

concerned with what is somewhat vaguely termed "wholeness," i.e., problems of organization, phenomena not resolvable into local events, dynamic interaction manifest in the difference of behavior of parts when isolated or in higher configurations; in short, "systems" or various orders not understandable by investigation of their respective parts in isolation. (p. 37)

Beckner (1968) characterized this sort of approach when he proposed that "we describe the phenomena exhibited by organic parts in explicit relation to the phenomena exhibited by the wholes, or large systems, of which they are parts (p. 187).

In brief, systems theory was an attempt to understand the organism and its behavior not by a microanalysis of the organism into its parts but by analyzing how those parts function in terms of the whole organism and in relation to one another. Still needed is a careful analysis of the notion of "system" and the related concepts of "organization" and "hierarchy." Significant analysis has begun (Whyte, et al., 1969).

The cybernetic approach to the mind-body problem incorporated the concept of the whole person, inseparable into either mental events or physical events. Materialism

avoided the problem of mind-body interaction. Cybernetics, by contrast, "is tailored to explicate modes of mind-body interaction, and in the process to increase our understanding of both mental and physical phenomenon" (Sayre, 1976, p. 17). Materialism was closely aligned with many rigorous sciences, but communication theory, cybernetics, was a branch of mathematics, and as such was as rigorous as physics or chemistry. The most disappointing aspect of materialism as an approach to the mind-body problem was that it "has not advanced in the slightest measure our genuine understanding of the human organism" (Sayre, 1976, p. 17). The cybernetic viewpoint has already produced fresh insights into many aspects of human behavior. Cybernetic theory would recognize the concept of "soma," of the human as a whole and unified organism, irreducible to components which are just physical or just mental. Scientists have approached the study of human beings in this manner and have provided illuminating insights into human behavior. Hanna termed these as somatic scientists. Of these scientists the work of Wilhelm Reich merits special consideration.

Wilhelm Reich: An Exemplar
Somatic Scientist in Psychology and Medicine

For those in the profession of psychiatry "the reading of Wilhelm Reich is similar to the reading of Fanny Hill in a Southern Baptist women's college, done under the dark of the moon and with fascination, but when

the light comes on it is not proper to speak of this fascination with one's peers" (Hanna, 1970, p. 122). Reich was a maverick in the field of psychology. Like Freud, he saw the human being as an organism whose bodily structure and neurophysiological organization had practically adapted to the environment over the ages. He also understood that when the human soma was functionally unhealthy, the reason was a blockage or deviation of the primary energy patterns from their normal channels of efficient flow. He termed this blockage "muscular armoring," which took the general idea of repression and showed it to be observable in the soma of the human being. "The manner in which human beings repress themselves is through muscular contraction, and when this muscular contraction continues for a long period of time, it becomes habitual and gradually passes under the control of the autonomic nervous system" (Hanna, 1970, p. 126).

Reich saw the pulse of life, both diastolic and systolic movements, as both basic physiological and psychological functions, and to speak of one kind of function was to automatically include the other. Reich concluded that looking at a patient was more important than listening to him. "To look at a patient is to observe his body in expressive action, and, thus, Reich's therapy was radically somatic" (Hanna, 1970, p. 132).

The notion of constricted "muscular armor" was a brilliant insight into the nature of the repressed person, and the development of an active therapy to rid one of their "muscular armor" was just as important. Psychology has been one of the first sciences to recognize that on the most fundamental level, change always involved the body. This attitude has provided medicine in general with new perceptions about the holism of human beings and has enriched the area of psychosomatic medicine.

Somatic Oriented Approaches in Psychology and Medicine

Two physicians, Kurtz and Prestera (1976) stated, "psychological and physiological change go hand in hand. Since our deepest traumas are imbedded in our guts and muscles, to free ourselves, we must free our bodies. The body speaks; it must be the body to whom we listen" (p. 145). Presently, there are many "body-oriented" approaches to growth and change. Of all the body-oriented approaches developed in the West, six are complete systems, with trained practitioners, their own literature, and a potential influence. The six are identified as structural integration, Reichian therapy, bioenergetics, patterning, Alexander technique and Feldenkrais exercises.

Structural Integration (Rolfing) was developed by Ida Rolf and was totally body centered. Rolfing was totally body-oriented. Sessions followed a set routine in which fascial tissues are manipulated in order to restore proper

balance, coordination and freedom of movement. Breathing and energy level are changed and emotional level changes usually coincided with changes in the body's structure.

Reichian therapy and bioenergetics were developed mainly by Wilhelm Reich and Alexander Lowen. They are grounded in psychoanalytic theory. In Reichian and bioenergetic work, the therapist does a lot of the "body work." The patient was placed in stress positions to promote energy flow, deeper breathing and spontaneous movement. The patient was encouraged to deepen the expression of feelings by kicking, pounding, screaming, and other "explosive" techniques, until the tensions which segment the body could be released, and a new integration accomplished.

Patterning grew out of the same perspective as rolfing and was developed by Judith Aston in collaboration with Ida Rolf. It was composed of Rolf's concepts of line, symmetry, and gravity. Systems were also developed by F. Matthais Alexander and Moshe Feldenkrais. These systems focused on awareness through movement. In patterning, Alexander, and Feldenkrais methods, the therapist positioned the body and offered guidance while the student focused on breaking old habits, increasing body awareness and feeling, and creating new patterns of movement and stillness which were free of tension and unnecessary effort. The emphasis

was on awareness and not emotional expression (Lowen, 1971; Reich, 1949; Alexander, 1974; Feldenkrais, 1972; Rolf, 1975).

The work of Reich and the above mentioned holistic approaches to therapy in medicine are a foreshadowing of the reorientation of medicine toward a comprehensive view of humankind - not as beings who are either physically or mentally healthy, but simply healthy, with emphasis on prevention -- and the understanding of "soma."

The Response to Question 2: The concept of "soma" exists in science.

Science has had two general approaches to the mind-body problem: the materialist (Identity Theory) and the cybernetic (Systems Theory). The materialist's approach was one which reduced all human behavior to a set of physically explainable events. The cybernetic approach was one based on information, communication and control, interacting in a conceptual framework based on a comprehensive definition of human behavior which included both mental and physical events.

The cybernetic approach recognized the human as a whole and unified soma, irreducible to just physical or mental events. The work of a somatic scientist, Wilhelm Reich, along with examples of manifestations of current somatic therapies in medicine utilize the cybernetic approach to human integration. Medicine is acknowledging

that physical and mental health are not two distinct entities.

Science has a great investment in the mind-body issue, and the cybernetic approach seems to offer the most promising pattern of resolving the problems suggested by the inferred dualism. Scientific methods and approaches to the problem are vital and appropriate to philosophy. Science and philosophy approach the problem from a different frame of reference but both are concerned about the adoption and acceptance of a common theory applicable to both bodies of knowledge. The mind-body problem has been, is, and probably will continue to be a major one for both philosophy and science. Both have recognized the existence of a unified, holistic being, inseparable into either mind or body alone.

Chapter IV

THE CONCEPT OF SOMA IN EDUCATION

Telling Question #3: Does the concept of "soma" exist in education?

- Connecting Questions:
- A. How has educational literature supported the existence of this concept of body?
 - B. How has physical education literature interpreted somatic directions in education?

Educational Literature

Education has long espoused the concept of teaching the "whole" child. After ages of philosophic thought and scientific research, educators have recognized the interdependence of all human systems and have continued to support the concept of wholeness. John Locke (1693), a seventeenth century philosopher, was one whose views had an enormous influence on education. He denied the existence of innate ideas and argued that knowledge came about by means of sense perception. This totality of experience was education. In Some Thoughts on Education, he stated;

"A Sound Mind in a Sound Body, is a short, but full description of a happy State in this World" (p. 87). Another more recent philosopher whose ideas influenced education greatly was John Dewey. Dewey (1939) believed that experience was the source of truth, the only reality. The person could not be separated into different aspects of being nor from the social whole. Experience was defined as a matter of dynamic and reciprocal change within and outside the organism. He advocated an integrated child-centered approach rather than a subject-centered curriculum.

The holistic approach was described as one in which "the human organism responds to its environment as a whole, lives as a whole, reacts as a whole, creates as one" (Oberteuffer and Ulrich, 1970). This concern for wholeness was expressed by Phenix (1971) in a paper entitled "Transcendence and the Curriculum."

The lure of transcendence is toward wholeness. The educator in responding to that incitement creates a curriculum that fosters comprehensiveness of experience. The case for this general education rests finally on the nature of persons as essentially constituted by the hunger for wholeness. (p. 128)

Macdonald (1973) described this quest for wholeness as an inward journey which manifested itself by the discovery through perception and imagery of human potentials only slightly known up to the present. He defined the aim of education as centering. "Centering is a human experience facilitated in many ways by an attitude which refers to the process of the search to find our inner being, or to complete

one's awareness of wholeness and meaning as a person" (p. 16). He posed certain questions about curriculum from the point of view of the developmental aim of centering: what kinds of activity are encouraged that provide for an opening up of perceptual experience, what kinds of activity facilitate the process of sensitizing people to inner vibrations, what kinds of activity facilitate the development of patterned meaning structures, and how can we facilitate the development of inner strength and power in human beings (p. 17-18)?

One of the education processes described which could be employed to facilitate the general aim of centering was through the body. Physical education, Alan Watts (1972) has said, is the fundamental discipline of life. Macdonald explained that Watts, however, did not mean the games and skills of the traditional curriculum. Rather, he referred to coming to know our own biological being and all that means. Although education rarely admits to a mind-body separation on a philosophical level, Macdonald (1973) stressed that it was clear that we do not consider the bodily aspects of the person to be relevant in the "real business of education" (p. 22). The emphasis on cognitive-verbal learning tended to separate humans from their inner resources and created a separation from the bodily being, our "soma." "To be at home in our bodies is critical for human centering, and it would seem to me that far more

attention should be paid to this phenomenon" (p. 22).

Macdonald does not claim biological and bodily knowledge as an end in itself, but suggested that in the centering of the human being the awareness of "who am I" and "what my biological and physical potentials are" are necessary avenues for the development of the centering process (p. 23).

Foshay (1975) considered "the physical" as one of the six aspects of humanness in the curriculum. "The physical meanings of human existence are not the same as the meanings pediatricians deal with daily. Physical means the growth in the realization of one's self as a physical being" (p. 162). The failure to deal with this form of self-realization reflected the notion of the separation of mind and body. The academic value system embodied this powerful dualistic notion accurately in practice. Foshay pointed out that the celebration of the body took place in the curriculum in the forms of sport and dance. "While these two fields should be given the status they deserve, they in no sense deal adequately with 'the physical'" (p. 162). He felt that to deal with the physical aspect adequately, education should seek to examine fully perceptual systems and build better perceptual discrimination. "We would try to see better, hear better, feel or touch with greater sensitivity, taste with discrimination and pleasure, and become aware of movement"

(p. 162). He advocated simple procedures such as putting full-length mirrors in classrooms so that children can become more aware of their bodies as wholes. He recognized that the idea of the "psychomotor domain" and continuing work in motor development were short steps in the right direction, but that the aspect of "the physical" needed to be further explored toward the building of a more humane curriculum.

George Leonard (1968) identified the first tasks of education as returning man to himself, encouraging rather than stifling awareness, educating the sense and autonomic systems and helping people become truly responsive and therefore responsible. He stressed that people need to learn heightened awareness and control of emotional, sensory and bodily states. He described Western civilization's neglect of the body as nothing less than scandalous.

The body may be thought of as an extension of the outer environment, for outside stimuli are processed, filtered, and changed by it before they reach consciousness. Inner and outer are composed alike of matter and energy and possibilities. Seeing each as the extensions of the other helps us perceive essential unity where multitudes of theoreticians have debated fruitlessly over modes of separateness. The body may act both as organism to the outer environment and as environment to the center of consciousness. Its possibilities in education are powerful indeed. (p. 60-61)

Education recognized the existence of the "soma," the bodily being, as an integral concept in the education of the whole person. Although curricular designs, educational policies and administrative patterns often have not reflected this objective, it can be assumed that the intention was there although it has lacked application. The "soma" has been acknowledged and preserved despite the barrier of mind-body dualism which is still prevalent in educational practice.

Physical Education Literature

Physical education literature has primarily focused on the concept of the body as object. The literature relative to such a belief was so abundant that Gerber (1972) remarked:

Physical educators have treated the body as an object to be trained, trimmed, studied in a laboratory, or made a cause célèbre...when physical educators became satisfied with the idea of unity of mind and body, they ceased to speculate about it in any meaningful way. (p. 128)

However, some physical educators have addressed themselves to the topic of soma, the body as a subjective phenomenon, synonymous with the person. Eleanor Metheny (1954) was among the first of recent vintage to focus on the importance of the subjective bodily being in the development of personal significance and meaning through human movement. She wrote:

Bodies, not games are our business. The starting point for the use of movement as a means of education is to make the body free to act. If we (physical educators) can do that, we shall find that it expands our realization of our educational potential. (p. 28)

Metheny (1968) later expressed that the "ghostly mind" of cogito had been destroyed by an explosion of knowledge and had been replaced by a consciousness rooted in the ground of our being. The workings of this consciousness were immensely complex and would perhaps never be fully understood. She was convinced that there was no break in the complex continuum of being that included sensation, perception, feeling, emotion, logical thought, analogical thought, behavior and action. She realized that the task of "eradicating every vestige of the ghost of cogito from the pages of the new text of physical education will be long and arduous" (p. 80).

Ulrich (1973) suggested that "survival is dependent upon the behavior which I manifest as I reflect the doing, feeling and thinking domains of the totality which is me" (p. 1), in a paper entitled "For I Am My Body," supporting the notion of soma, the bodily being. She further stated that in order to be relevant, education needed to consider the doing, feeling and thinking individual and take a holistic approach to learning.

After reviewing the movement theories of Delsarte, Jaques-Dalcroze, Laban and Bode, Stone (1973) postulated that movement was a medium for the "expression of the

spirit/soul/self and as the means by which body and mind, or self and other, might be harmonized" (p. 39).

Doherty (1975) assumed that a holistic view of the individual was required. He conceived of the individual as a basic unity and expressed that the idea of mind-body was more valid than mind and body as separate entities.

Many other physical educators supported the holistic view of the person. Most of these have recognized that movement becomes significant and meaningful not through knowledge about the body, but through an awareness of the self, the subjective body. Some have said that the primary task of physical education was to deepen and enlarge the range of immediate experience. Fraleigh (1973) described the lived-body experience of the self as a very basic source of human identity meanings. These movement experiences highlight the self as a unified being. He stated:

When persons move their bodies in harmony with their image of the desired movements, they experience themselves as being a unity of intention and action, as being a unity of the subjective I and the objective I, as being a unity of mind and body, and this experience is the self as free, that is, the self who is now free to fulfill himself in contrast to the self who is divided against himself.
(p. 116)

Thus, authentic personal identity was achieved in a state of harmonious oneness of being. Fraleigh (1968) identified four categories of meanings as: 1) the basic existence of the body, 2) bodily being as a phenomenological function,

3) bodily being as performing functions of life, and, 4) bodily being as flesh, as person and personality, and as participant in unity.

Kelly (1970) examined the concept of the self-experienced body. Cheney (1970) described this concept of the self-experienced body in dance.

My whole body seemed to be a mind, ushering thoughts into consciousness... To be able to trust this body intelligence meant a relaxation of the strain of mental responsibility, a giving up of the driving of the will... It brings the whole person to his work, holding no part out of involvement by distracting, dividing, self-consciousness. (p. 66)

Gerber (1973) in a paper entitled "My Body, My Self," suggested that the idea of oneness was central to experiencing the body as self. "The experience of the body as self is crucial to that phenomenon we have long hoped to achieve through physical education activities" (p. 19). She pointed out that physical education has ignored the dimension of body as self and that this has shut off students from significant modes of experiencing in movement activities. "Sport, dance and exercise activities have the potential to provide opportunities for heightened experiences of the physical self and therefore to provide an important dimension of experiencing" (p. 21).

Kaelin (1964), in speaking to a group of physical educators on the topic of being in the body, contended that minds and bodies, like theory and practice, cannot

be separated from direct involvement in the life processes.

He stated:

Since perception of significance starts with the body, and the body must be oriented to perform an action, it is no mystery why education must start with the body... Continuity between body and mind is thus one of the facts of human existence. (pp. 88-89)

Shvartz (1967) explained that the process of being fit was a battle against the alienation of the person from their bio-physical reality. Broekhoff (1972) examined the idea of reification of the human body, that is, the objective aspect of body rather than the subjective aspect of body, as it developed historically.

Kleinman (1964) dealt with the relationship between the significance of human movement and the human body. He stated:

Those activities which are most intimately concerned with body are precisely the ones physical educators choose to ignore... We have come to regard the body as a thing. We have divorced the body from experience. We attempt to explain it as a physiological organism, not as it is, but as we conceptualize it scientifically. (p. 123)

Kleinman (1972) continued that the result of scientific reduction has been the placing of self outside the body in order to understand its function. This, however, was precisely the opposite to the way we have come to know the self. "Experience demonstrates that we are most 'at home' with ourselves when we are not consciously contemplating our actions but totally immersed in activity itself"

(p. 367). This "at homeness" arrived as a result of pre-conscious and pre-reflective and intimate knowledge of our body selves. The process of physical education has enabled students to enhance this "at homeness" rather than increase alienation. Rather than dividing the process of physical education into "isolable fragments of static positions," the process must focus on attempting to catch the "ongoing experimental process as it unfolds in the lived world of the body-subject" (p. 367). Only in this way can the meaning and significance of the experience be revealed. Movement can become significant through an awareness of the self and not through knowledge about the body. "It becomes the purpose of the physical educator to develop, encourage and nurture this awareness of and openness to self - this understanding of self" (p. 355).

The Response to Question 3: The concept of "soma" exists in education.

Education and physical education have recognized the existence of the body as subject, the "soma," as an integral aspect of humanness. Physical educators have primarily treated the body as an object in educational practice. It appears that they have begun to realize that to help maximize the significance of movement experiences, it is important to explore somatic dimensions, and recognize that each individual is his/her body. "Those

who know the burning/Moment of the living flesh/... Choose to claim/The meaning of the being whole" (Gerber, 1966, p. 57).

Chapter V

THE CONCEPT OF SOMA AND PHYSICAL EDUCATION CURRICULUM

Telling Question 94: How can the concept of soma be articulated with physical education curriculum?

- Connecting Questions:
- A. How is the concept of soma described in the physical education literature concerned with re-visioning the curriculum?
 - B. How can the concept of soma be manifested in the curriculum?

Re-visioning Physical Education

In the Western culture, the attitude toward the body has been characterized by ambivalence. For the most part, the body has been viewed as an object which the mind and soul inhabit. It has been the subject of much abuse and alienation, the source of shame and embarrassment.

E. D. Laing (1967) addressed this problem when he stated:

As adults, we have forgotten most of our childhood, not only its contents but its flavor; as men of the world, we hardly know of the existence of the inner world...or for our bodies, we retain just sufficient proprioceptive sensations to coordinate our movements and to ensure the minimal requirements for biosocial survival--to register fatigue, hunger...; beyond that, little or nothing. (p. 26)

Chapter V

THE CONCEPT OF SOMA AND PHYSICAL EDUCATION CURRICULUM

Telling Question #4: How can the concept of soma be articulated with physical education curriculum?

Connecting Questions:

- A. How is the concept of soma described in the physical education literature concerned with re-visioning the curriculum?
- B. How can the concept of soma be manifested in the curriculum?

Re-visioning Physical Education

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(p. 26)

People did not experience an awareness of their inner world unless the body was not feeling normal due to a change in homeostatic level. The body was considered an object that the individual must keep in workable order. Rollo May (1967) expressed:

As a result of supressing the body into an inanimate machine, subordinated to the purpose of modern industrialism, people are proud of paying no attention to the body. They treat it as an object for manipulation, as though it were a truck to be driven until it runs out of gas. Their attitude toward health is not that of the self-aware person who experiences the body as part of himself... (p. 93)

Physicians and physical educators alike lack a conception of how the body could be experienced subjectively. The healthy well-functioning body has been considered one not to be crippled by obvious abnormalities. The belief in this limited concept was self-perpetuating. Unless awareness is restored to our bodies, we will have no way of knowing "that tensions have affected the muscles, that our joints have stiffened, and that we customarily move without any awareness of how our most routine actions are performed" (Masters, 1975, p. 30).

Educational practice has begun to explore inner space and to recognize the richness of "being in the body." The goals of traditional physical education did not aspire beyond giving "strength, stamina, and some suppleness to the human body - the three main criteria of fitness recognized by Western systems" (Masters, 1975, p. 30). These

goals were worthy but limited because they ignored the "soma" as central to the body experience. In practice, most physical education (training) has consisted of mechanical repetition of a prescribed set of movements, series of seasonal games, and perhaps a dabble of dance and aquatics. The exercise was boring but strenuous. The dance becomes trite, usually being taught from a notebook. The aquatics have been oriented toward self preservation. And, the games have focused on goals of skill development and winning rather than on increasing self awareness or developing personal meaning. These experiences frequently have resulted in life-long aversions to physical education as an area of concern and indeed to formalized explorations of movement.

The search for the new physical education has been for a system that does not divide the body from the mind or ignore the importance of body consciousness and the human spirit. Kleinman (1964) stated that the objectives of physical education should become the following:

1. To develop an awareness of bodily being in the world.
2. To gain understanding of self and consciousness.
3. To grasp the significations of movement.
4. To become sensitive of one's encounters and acts.

5. To discover the heretofore hidden perspectives of acts and uncover the deeper meaning of one's being as it explores movement experiences.
6. To enable one, ultimately, to create on his own an experience through movement which culminates in meaningful, purposeful realization of the self. (p. 126)

The possibilities of incorporating these objectives are limitless. The experiencing of the "soma" in these ways allows for a natural high, a tingling feeling of being whole and fully alive. The possibilities of transcendence of the self in a sense of unified existence, which rarely appears on the sports pages, would become accessible. George Leonard (1974) described this ideal as the Ultimate Athlete. The Ultimate Athlete is:

- One who joins body, mind, and spirit in the dance of existence.
- One who explores both inner and outer being.
- One who surpasses limitations and crosses boundaries in the process of personal and social transformation.
- One who plays the larger game, the Game of Games, with full awareness, aware of life and death and willing to accept the pain and joy that awareness brings.
- One who, finally, best serves as model and guide on our evolutionary journey. (p. 256).

This concept of people as totally functioning somas, not just physical bodies, needs to be incorporated into physical education. Severin Peterson (1971) stated: "The less the body is experienced the more it becomes an appearance: the less reality it has, the more it must be undressed or dressed up; the less it is one's own known body, the

further away it moves from anything to do with one's self" (p. 171).

It is the conception of the body as an object and separate from the self that must be changed in order to make this new physical education a reality. The need for a curricular subscription to wholeness is begging for development.

The Concept of the Body as "Soma" in the Curriculum

Physical education has begun to borrow from the method and content of the Eastern disciplines which have emphasized the study and expansion of consciousness and have aimed for the positive realization of the body's capacities for sensory experience. Yoga was the most widely known of these disciplines.

A method that was more applicable to the needs of Western culture was the "Method" of Moshe Feldenkrais. Feldenkrais, a doctor of applied physics has "developed more than 1000 elaborate exercises, each with more than forty variations, by means of which the human frame can be virtually rebuilt" (Masters, 1975, p. 31).

The Foundation for Mind Research has developed a psychophysical educational system which incorporated both Eastern disciplines and Western methods into a program for adult rehabilitation. The pleasure principle was continually operative in their program. Students were encouraged to "take pleasure in their bodies and to regard

an enhancement of sensory awareness as one of the results to be expected and valued" (Masters, 1975, p. 31). Proper breathing and easy flowing movement were stressed. Students of the system came to expect a lightness, effectiveness and ease of movement, an expansion of sensory acuity and awareness, and a "body-mind" oriented toward and capable of a greater range of experiencing.

Masters (1975) suggested that a psychophysical system of education is preferable in concept, methods, and results to present physical education "whose goals, understandings, and methods are both inadequate and damaging - and whose failures are everywhere observable in the debilitated bodies of the young and the old and in the failure to motivate people to preserve health and the capacity to live" (p. 31).

Ken Ravizza, in a paper entitled "The Body Unaware," gave several pointers to help increase awareness. Attention must be focused on the bodily experience rather than on the final goal. Firsthand, direct experiences should not be overlooked by continually focusing on abstract concepts and cognitive function. Students should be encouraged to adopt a different perspective on the activity, to develop new insights and discoveries that are inherent in the process. Integrating the mind and body to be totally involved in and focused on what is happening presently, can increase one's awareness; "the experience is intensified as a result

of full attention being given to the experience" (p. 7). For example, if one focused on the breath while doing toe touches, directing the movement by inhaling with exertion and exhaling with letting go, the activity of toe touching could be a more intensified personal experience. Slowing down movement was also utilized to allow students to develop basic skills. The assumption was that if "the movement is slowed down, the student will be able to focus in on his awareness of the movement involved" (p. 8).

Another technique which may be used to develop concentration and awareness was altering of the "sense" perspective, such as using blindfolds. Another way of developing awareness was centering. When people move, direct energy, and flow from the center, they move from a solid space toward the outside, not from a diffused inner position. The center position grounds awareness. The learning of one's center position enabled one to live and experience the "soma" from a constant space. "In a world that is ever-changing, a constant space within ourselves may become like a safe harbor to a battered ship" (p. 9).

A particular method incorporating some of these techniques has been developed by Timothy Gallwey (1974). He calls this method the "inner game way of learning" and

has applied it to the teaching of tennis in this manner:

<u>The Usual Way of Learning</u>	<u>The Inner Game Way of Learning</u>
STEP 1 Criticize or judge past behavior.	Observe, (nonjudgmentally), existing behavior.
STEP 2 Tell yourself to change, instructing with word commands repeatedly.	Ask yourself to change, programming with image and feel.
STEP 3 Try hard; make yourself do it right.	LET IT HAPPEN!
STEP 4 Critical judgment about results leading to repetition of process.	Nonjudgmental, calm observation of the results leading to continuing observation of process until behavior is automatic.

He described the purpose of the Inner Game as follows:

To explore the limitless potential of and within the human body is the quest of the inner game... the player of the inner game comes to value the art of relaxed concentration; he/she discovers a true basis for self-confidence; and he/she learns that the secret of winning any game lies in not trying too hard. They aim at the kind of spontaneous performance which occurs only when the mind is calm and seems at one with the body...
(p. 13)

A great deal of exploration, creativity and experimentation is possible and needed in the realm of developing new ways of "teaching" physical activity.

New courses have been developed outside of physical education, which have focused on experiences centered in or related to body/nonverbal/movement phenomena. Most of this development has occurred in growth centers such as Esalen, associated with the human potential movement. Examination of titles and descriptions of course offerings in the growth center literature by Caldwell (1975) revealed

a large variety of body/nonverbal/movement forms. Some of these approaches, forms and emphases in the literature reviewed were as follows:

Gestalt awareness, sensory awakening, nudity, gestalt psychosynthesis, bodily masks, biofield, energy body, massage, body awareness, chanting, meditation, bioenergetics, structural integration, Hatha yoga, energy awareness, sensing, psychomotor therapy, primal encounter, tai chi chuan, aikido, breathing techniques, acupuncture, bio-feedback, sensory relaxation, structural awareness, nonverbal communication, karate, arica sufism, sensory encounter, body consciousness, Alexander technique, body language, body rhythms, touch, mudra, neuromuscular re-integration, body therapies, sense heightening, sensory bombardment, polarity therapy, body flow, bodily identity, body sounds, inner space, nonverbal encounter, psychodrama, dervish dancing, body journey, Feldenkrais exercises, trance dances, kung fu, body gestalt, movement flow and Reichian methods. (p. 35)

Several thrusts or dimensions are apparent within the scope of the identifiable body/nonverbal/experiential learning opportunities. These thrusts or dimensions as examined by Caldwell (1975) emphasized:

1. The existential "here and now" moment of one's unique existence, individuality, well-beingness, becomingness, aliveness and full humanness.
2. Awareness and full utilization of one's sensory existence.
3. Facilitating psychophysical synthesis and integration, experiencing self as total, whole, mind-body-emotions-spirit-environmental integration.
4. Experiencing deeply and fully the affective existence of self and others.
5. Physical contact with others.

6. Experiencing the changingness, energy, structure, freedom, pleasure of the somatic aspects of consciousness.
7. Exploring and experiencing widely and deeply the meaning and significance of movement in developing, heightening, expanding, altering communication/expressions/understanding/awareness/consciousness/with self/others/environment.
8. Innovative, experimental, experiential forms and processes free from more traditional, conventional western institutionalized limitations.
9. Movement/body/nonverbal oriented experiences, in individualized and group settings, as central to the development and realization of human potential, the quest toward self-actualization of persons. (p. 36)

Some examples of course offerings for somatic physical education follow:

Knowing and Moving the Body- Drawn from the work of F. M. Alexander and Moshe Feldenkrais. Grounded in movement as the main means for individuals to educate themselves, improve their function as human beings, enhance and realize their self image and potential. Involved meditative movement in which sequences of movement were executed slowly, gently, pleasurably, with sharply increased awareness here/now of the step by step developmental process. Unlike many exercises which have promoted unconsciousness by rapid, repeated strenuous effort, these exercises require full consciousness, resulting in individuals who are fully responsible for their experience. The lessons began with participants lying on the floor, scanning how they contacted the floor. They became aware that whole areas of the self were unfamiliar and unknown to them. Gradually these "blanks" in the self-concept were filled in and one's experience of one's self was expanded.

Body Awareness, Moving, Relaxation and Vitality- Fixed patterns of movement have created tension in the body/mind. Focused on experiencing new ways to move which were functional with constant focus on breath and directed awareness of bodily sensation. Incorporation of massage, Feldenkrais movement, sensing, meridian awareness, touch and visualization with music (Esalen, 1977).

The Tao of Movement: For All Dancers of Life- Dance the "Watercourse Way," flow like the wind, like the water, effortlessly. Focused on identifying and exploring spontaneity of the motion/stillness in nature, on being in harmony with the Universal dance in everyday living, and on beginning to meditate kinesthetically the "mind-body" (Esalen, 1977).

Take a Walk on the Wild Side: A Journey Through Madness to the Center- It has been generally perceived that humans are entering individually and collectively into an age of madness. Chaotic as it may seem, individuals must enter into madness as they approach their true center. This class was designed to show experientially the nature of this process. It was intensive and strenuous, and participants were advised to schedule at least two hours before or after meals. The course was designed to send people away with their thoughts turned and their heart in peace.

Women and Wilderness- Weekend course. Women have been lacking in feminine models of the heroic. This course explored the heroic in a feminist context; a combination of high-stress outdoor activities with a focus on risk-taking as a means of getting in touch with the heroic in each participant. Activities included a night hike, rock-climbing, a rappel, and aerial obstacle course. No previous wilderness experience was necessary, though good physical condition was required.

The Innerspaces of Running: A New Approach to Running- Focused on the running experience, this class dealt with the holistic method of mind/body development. Students were taught various running gaits and tempos, muscle/skeletal exercises, breathing techniques and philosophy and lore related to running. Special emphasis was given to guided fantasy, inner space development, and creativity in the quest for extraordinary experiences. Each person consulted with the teacher on

an individual basis and had the opportunity to continue towards personal goals on an ongoing basis.

The Many Faces of Dance- Dance has served many purposes: a divine force that can conjure and heal, a cosmic link-up with our dreams, a story teller, a creator of rituals. It has been the ultimate celebration of the body, combining grace, stamina, excitement and creativity. Dance has been the visualization of our personality and the collective unconscious. This course evoked a joyful and dynamic spirit of movement and ritual drawing from the uniqueness of each group focusing on coupling, bio-rhythms and movement gestalt.

The Social Body- As we live in the social world, each of us has formed individual ways of making, maintaining and refusing contact with others. This class focused on characteristic stances, movements, gestures, and feelings we have allowed and expressed in the presence of others.

Structural Integration(Rolfing)- A method of deep manipulation of the musculo-skeletal system that worked toward balancing the major segments of the body, experiencing less stress, moving more economically. Posture is behavior. When the structure is changed, the function is changed.

The content, processes and emphases identifiable in the growth center literature of the human potential movement have been different from the traditional emphases, forms, and processes in physical education, consisting specifically of games, sport, dance, exercise and aquatics. Such traditional emphases, forms, and processes "are frequently rooted in dualistic, mechanistic, impersonal, behavioristic, man-as-object perceptions" (Caldwell, 1974, p. 197). The terms physical education and training have not been in this literature. Since the field of physical education has been

concerned with the body/movement phenomena, then the body/movement/nonverbal forms, procedures and methodologies and emphases manifest in the human potential movement warrant consideration, exploration and development by physical educators. There are innumerable possibilities for developing courses around somatic conceptual themes in physical education.

In order to make curricular choices concerning somatic education, and enhance decision making, the following proposed theoretical framework categorizing dimensions of somatic experiencing has been offered. The concept for this framework and its format was borrowed from Jewett's Purpose-Process Curriculum Framework (Jewett, 1971). The purpose and process categories are aligned with the accepted ways which body has been viewed in both theory and practice. When soma is considered as body subject (see Figure I) it is possible to differentiate it into three categories: soma as self, soma as object, and soma as object for self and others. Soma as self categorizes persons experiencing the body as self (subjectively) toward individual development and understanding. Soma as object categorizes persons experiencing the body as object, (objectively), apart from the self, in order to adapt, control and live their environment. Soma as object for self and others categorizes persons experiencing the body objectively in order to relate to self and others.

The process categories are categorized to correspond with the purpose concepts. They are inner, outer, and outer with others. They are not intended to be hierarchical or depict sequential learning patterns, as was Jewett's taxonomy of the motor domain.

This theoretical framework (see Figure II) has not yet been well defined, nor is it utilitarian in this initial stage. However, it was an attempt at categorizing some possibilities for somatic experiencing in physical education. As Jerry Fodor (1968) so aptly expressed: "To reduce one unsolved problem to another is not the limit of rational ambition. It may, nevertheless, be a way of getting started" (p. xxi).

Summary

The field of physical education is undergoing re-visioning in order to more fully develop possibilities for richer experiencing in the somatic dimensions.

Methods have been developed and new content, as well as new ways of envisioning traditional content, are beginning to find their place of importance in present day curriculum. A theoretical framework incorporating purposes and processes of somatic experiencing was advocated and described.

I. SOMA AS SELF: Persons experience body as self (subjectively) toward individual development and understanding.	II. SOMA AS OBJECT: Persons experience body as object (objectively) apart from self to adapt, control and live their environment.	III. SOMA AS OBJECT FOR SELF AND OTHERS: Persons experience body objectively to relate to self and others.
Personal Integration	Awareness of Outer Limitation of Embodiment	Interaction: Experiencing other Energy Bodies in cooperation, competition, participation
Pleasure, Sensuality, Joy and Pain of Awareness	Structural Integration: Relationships of structure and function	Communication: Verbal and nonverbal to express ideas and feelings to others
Energy Body and Energy Flow Awareness	Fundamentals of movement activity	Cultural Understanding of: Group meanings and forms of activity
Centering	Development of efficient, skillful movement	The Spectacle of the Body
Awareness of Inner Limitations of Embodiment	Principles of control and of "letting go"	Social Trends and Transformation in Realms of Bodily Experience
Rediscovering Wholeness		
INNER	OUTER	OUTER WITH OTHERS
Perceiving:	Movement Process Categories (Jewett, 1971) (Focus on ordinative)	Movement Process Categories (Jewett, 1971)
Awareness of center, harmony, feeling, sensing.	Exploration of limits of body as object in terms of structure and function.	Exploration of capacity for openness, closeness, aloneness with others.
Sensory Awareness	Structural Integration (Rolfing)	

Figure II
DIMENSIONS OF SOMATIC EXPERIENCING

Chapter VI

RECOMMENDATIONS FOR FURTHER STUDY

Because physical education is directly concerned with "body," it is plausible to assume that much can be gained from further study about aspects of "lived body" experience in human movement activity. Some of the questions which need to be studied are as follows:

1. What techniques can be developed to analyze subjective body experience? How can the techniques of phenomenology be utilized in this study?
2. How does the subjective body experience differ in movement as opposed to non-movement situations?
3. How does the subjective body experience differ when acting alone or with others in activity?
4. How does the subjective body experience differ in different mediums, such as water, air, studios with mirrors, and others?
5. Is it possible to determine one's body limit? What tools could be utilized or developed to describe a personal concept of embodiment?
6. What are the connections between physical education and the body in the discipline and the profession? Do these relationships differ?

7. Does the subjective body experience differ if the mover is skilled or unskilled? How?
8. How does the "at homeness," the "at oneness," the being-in-the-body, occur in physical education experience? What affects these experiences: teacher behavior, context, content, learning styles?
9. What is the effect on the mover's experience if the body is treated as object? What have we learned and what can be learned in physical education's study of the body as object?
10. What kinds of techniques contribute to subjective body experience and how much: concentration, slowing down, reflection? Are these detrimental to skill acquisition? Are they supported by learning theory and motor learning research?
11. Can strategies be developed to implement the somatic approach in physical education? How?
12. How can we make the strange familiar and the familiar strange?

Chapter VII

EPILOGUE: IN THE STILLNESS IS THE DANCING

So it seems that philosophy, science, education, and physical education recognize the existence of soma, "me, the bodily being." Why was it necessary for me to explore the concept of soma? Was there something lacking in my physical education?

It would take a thousand tellings to capture the important themes that make up a single autobiography. Nonetheless, I will proceed with just one. For me the late sixties began with an explosion. Approaching the mythical year of eighteen, I left home and went wandering, or so I thought, to college. I lived in three dorms and one apartment, majored in physical education, and generally had a good time. During this period of adjustment, two questions were central, the first being, what's going on? There was the New Left, defying authority and returning politics to the streets. There were Dick and Pat and Tricia and Julie and Spiro. There were also Janis Joplin and Joan Baez and Jimi Hendrix. Sports were trivial. Talk was all important. Physical education had nothing to do with social depth. The human potential movement, Esalen, was becoming the middle class' first aid station, replacing the country

club. Drugs were opening constipated minds, for brief moments, letting all whatever break loose and providing instant madness for a small price. Everyone, from Kathryn Kuhlman to Bill Buckley, was predicting the dawning of a new age; the cosmic consciousness, spaceship earth. It all had something to do with transformation.

The question of what's going on led into my second question, who am I? If there was a transformation of culture and a consciousness revolution taking place, it seemed reasonable to assume that I was supposed to have something to do with it, at least until I reached thirty. What did lesson plans, behavioral objectives, DGWS Guides, and kilts have to do with re-visioning society? The affective domain was spoken of in hushed and reverent tones, but that's all. Words, explanations, and educational jargon seemed to provide less than hopeful answers to my burning questions.

Somehow I linked my fate to the fate of physical education. Both had been dominated by the intellect, competition, performance, and verbosity, and both were striving to let go and be more spontaneous, intuitive and cooperative. As the delightful Sam Keen mused, America had lived by the ethic of the Marlboro man, and we were now becoming tired of pseudo-independence, arrogance, and of the old masculine virtues of a tight stomach, a tough heart and a cast iron mind - the embodied jockocracy. What was happening? Was our identity crisis a sign of

decadence or one of discovering the inner poetry of life? These were the questions I went about asking and following are some of the people and experiences that helped to provide some illumination.

First, there were the poets. Ferlenghetti and his waiting for Elvis and Billy Graham to exchange roles seriously. Leonard Cohen with his bird, perpetually on the wire, and Ginsberg, always refusing to be categorized, who begins this paper with a blurb from Kaddish. Something was amiss. George Leonard came next. My review of his book, Education and Ecstasy, for P. E. Principles, and a design layout for the 2000 A.D. school he dreamed of for Organization and Administration, provided much needed attention and positive feedback for me, as well as a breather for my professors who were strapped under the weight of minute locker room and playing field dimensions received from the other major students.

In the interim, between undergraduate and graduate school, I became acquainted with Norman O. Brown, Herbert Marcuse, Tom Hanna, and Carlos Castenada. Brown, in Life Against Death and Love's Body, spoke of the body as drained of emotion and controlled by the head. I came to realize that I had inherited a cultural tradition which separated the mind from the body and the self from the world. Brown spoke of a reunion which involved a "resurrection of the body" and the creation of a wholeness of person, a new

consciousness. He advocated a "return to the body mysticism and the polymorphous perversity of childhood." But did we have to lose our minds to come to our senses? Transforming our way of thinking was one thing, but transforming the culture was another. Both the way we envisioned ourselves and the way we lived would have to be changed.

Herbert Marcuse in Eros and Civilization had intriguing ideas on the transformation of society. Carlos Castaneda found the way to self enlightenment through the eyes of an old sorcerer in the desert. But my interest was still in the mind/body dualism which existed in the practice of physical education.

In 1972, I discovered Bodies in Revolt, a primer in somatic thinking, authored by Tom Hanna. This book sparked the idea for this thesis' proposal. Hanna suggested that the question for the last portion of the twentieth century is the question of the body - the living body which is the "soma." He forecasted that with the coming of this new somatic consciousness, humans will lose the notion of mind-body distinction. He concluded that the movements of existentialism, phenomenology, and humanistic psychology could only be understood as "crucial confluents" of a single movement, that is, the development of somatology as both a theoretical and technical discipline. He described somatic education as surrendering to one's own somatic being and learning the patterns of its own

imperatives - and construction of a memory bank of non-verbal, nonimagistic somatic and environmental patterns. The most explosive effect of somatic education was promised to lead to a fantastic release of human energy.

In the spring of 1973, I attended a workshop sponsored by Esalen Institute on exploring new trends in sports, games, and physical education. I began to realize that there was tremendous somatic potential existing in every class of physical education. The workshop helped me to gel some of Hanna's ideas into workable form. Esalen explored the interchange between Esalen-type activities and current physical education and athletics. Esalen felt that the approaches derived from the martial arts, dance, Western psychology and the Yogas had relevance in education. Metheny, Kleinman, and Scott were there representing physical education and athletics through the topics of "Multi-Sensory Thinking in Sport," "The Art of Movement," and "Humanizing Sports."

Since that time, several have written of the concept of body as self in physical education, most notably Gerber, who edited a philosophical symposium on sport and the body.

Then George Leonard's long awaited book, The Ultimate Athlete appeared, discussing the re-visioning of sport and physical education. On the topic of "the body," Leonard (1974) stated:

The answer has been here with us all along, too close, too much a part of us to notice: not 'mere flesh' but central metaphor of human existence, my body and yours (body of the Ultimate Athlete), holding the ocean, encompassing the stars, offering direct access to the cosmos itself. For we have seen that body is spirit, that its every cell reenacts the dance of love and death, that in the relationship of these cells we may trace the anatomy of all relationship. (p. 258)

Other books were sandwiched in between covering such topics as: Joy, betrayal of the body, More Joy, New Mind and New Body, the "if it feels good, do it" books, handbooks on pleasure and massage, on higher states of consciousness, out of the body experiences, inner games of tennis, golf in the kingdom and zen for the homemaker. Where have you gone, National Velvet?

It has been five years since the inception of this thesis idea. Gone are the days when the profession would accept "areas" of principles, movement and humanism. Now the pendulum swings toward the "concrete" areas in the discipline. So I have pursued one entitled curriculum. No longer do I have delusions of grandeur about radical change in the world or the profession. I am approaching thirty. I have found that insight is cheap and new behavior appears too rarely. However, the Gordian knot has been severed, and I have seen a way beyond the alienating dualism of mind and body that has held us in its grasp.

We are all joined in the larger dance, the dance of the body, the dance of the world. We may have been led to forget that we are dancers, and to believe instead that we are plodding our way through life. But there are moments when the veil of forgetfulness is ripped away and we can hear the music, feel the rhythm, see the other dancers. In those rare moments we are secure within an uninterpreted world, dancing our life, while customary definitions fall away, without regret. (Leonard, 1974, p. 234)

Insight without corresponding action is impotent and characteristic of our cultural present. Our culture has been imprisoned in its head. The time is ripe to get in touch with the soma, to come home. Perhaps mine is a dream which ignores reality, but dreams have their meaning too. My fondest hope is for the narrowing of the gap between imagination and action toward bringing together the inner world of the soma and the outer world of present physical education.

I said to my soul, be still and wait without hope
 For hope would be hope for the wrong thing; wait
 without love
 For love would be love of the wrong thing; there
 is yet faith
 But the faith and the love and the hope are all
 in the waiting
 Wait without thought, for you are not ready for
 thought;
 So the darkness shall be the light, and the
 stillness the dancing.

(T. S. Eliot, "East Coker" in Four Quartets)

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